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BAYRAMLARMIZ KATTA GURUH BOLALARINI VATANGA MEHR-MUHABBAT RUHIDA TARBIYALASH VOSITASI	
<b>Mekhribonu Tokumbetova Shavkat Qizi</b> <b>Gulchekhra Tursunova Norboboyevna</b> DEFINITION OF LINGUOCULTUROLOGICAL PROPERTIES OF PHRASEOLOGICAL UNITS	<b>364</b>
<b>Mirzayeva Dildora Kozimjonovna</b> MAKTABGACHA YOSHDAGI BOLALARNI XALQ OG'ZAKI IJODIYOTI VA HIKMATLARI VOSITASIDA TARBIYALASHNING PEDAGOGIK ASOSLARI	<b>373</b>
<b>Payziyeva Zulfiya Ismoilovna</b> O'RTA GURUHDA BOLALARNING NUTQINI TO'G'RI SHAKLLANTIRISHGA YORDAM BERUVCH MILLIY O'YIN VA MASHQLAR	<b>380</b>
<b>Nazarova Ma'mura Habibullohonovna</b> MAKTABGACHA TA'LIMDA BAXSHICHILIK IJODI NAMUNALARIDAN FOYDALANISHNING PEDAGOGIK ASOSLARI	<b>386</b>
<b>Sayfiddinov Husniddin</b> DAVLAT BOSHQARUV TUSHUNCHASI, UNING IJTIMOYIY-SIYOSIY MOHIYATI DOLZARBLIGI	<b>392</b>
<b>Sharipova Oygul Tursunovna</b> THE DEVELOPMENT OF KHOJAGON DOCTRINE	<b>396</b>
<b>To'rayeva Sayyora Baxtiyorovna</b> <b>Habibulloh Rahmoniy</b> AFG'ONISTONNING ISHKAMISH TUMANI MIKROTOPONIMLARI ONOMOSIOLOGIK TADQIQI	<b>402</b>
<b>Ummatova Feruza Abdumuminovna</b> OILA BUZILISHINING AYOLLAR RUHIYATIGA TA'SIRI VA UNING IJTIMOYIY-PSIXOLOGIK XUSUSIYATLARI	<b>405</b>
<b>Urolov Sarvar Bakhtiyorovich</b> SOME DISADVANTAGES OF INVOLVING PARENTS INTO TEACHING PROCESS OF CHILDREN	<b>408</b>
<b>Usarova Nigora Mirzaxmatova</b> MAKTABGACHA TA'LIM GENDER TARBIYASI VA UNING OMILLARI	<b>414</b>
<b>Yusupova Dilshoda Normurotovna</b> MAKTABGACHA YOSHDAGI BOLALARNI AXLOQIY TARBIYALASH USULLARI	<b>421</b>
<b>Жуманиёзова Наргиза Шавкатовна</b> ИНГЛИЗ ТИЛИ ФАНИНИ ЎҚИТИШДА ИННАВАЦИОН УСУЛЛАРДАН ФОЙДАЛАНИШ	<b>427</b>
<b>С.Джуманов</b> <b>Б.О. Хасанов</b> ХЎЖАЛИК ЮРИТУВЧИ СУБЪЕКTLARDA АСОСИЙ ФАОЛИЯТ ДАРОМАДЛАРИНИНГ ҲИСОБИ ВА УНИНГ АМАЛДАГИ ҲОЛАТИ (INNOTEK INVEST МЧЖ МИСОЛИДА)	<b>431</b>
<b>Сайдазимов Миржалол Норжигитович</b> ЖИНОИЙ ФАОЛИЯТДАН ОЛИНГАН ПУЛ МАБЛАҒЛАРИ ЁКИ БОШҚА	<b>440</b>

**THE DEVELOPMENT OF KHOJAGON DOCTRINE**

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**Annotation:** *This article is a philosophical analysis of the ideas about the development of this mystical doctrine after the death of Abduhaliq Gijduvani, the founder of the Khojagon sect.*

**Keywords:** *Sufism, mysticism, thinking, science, conscience, spirit, soul, patriotism, social life, moral education.*

The contribution of the great people who grew up in our motherland is invaluable. In this regard, the services of seven world-famous saints of Bukhara Sharif: Khoja Abdukhaliq Gijduvani, Khoja Arif Revhari, Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani, Khoja Muhammad Bobo Samosi, Khoja Sayyid Amir Kulol and Khoja Bahauddin Naqshband are of great importance.

Representatives of this popular sect of Islamic mysticism attracted everyone with their honesty, adherence to the Sunnah, patriotism, and the call to a normal way of life. For they were worthy of attention as highly educated people, as well as a murshid, a benevolent teacher, and a man of moral character. In mysticism, a "chain of wills" is a chain of inheritance based on succession, which is continuously passed from the murshid (sheikh, pir) to the murid, who in turn is the murshid (sheikh, pir) to his murids. mentorship - a mentoring system that ensures transmission. Also, sometimes the term "chain of will" means that a murshid (sheikh, pir) divides his murshid (sheikh, piri) and his murshid sheikh, the murshids (sheikhs, pirs) of the pir into a continuous chain from the end of the chain itself to the beginning of the chain. the list of murshids (sheikhs, pirs) formed from the namma-name recitation. In the Khojagan-Naqshbandi sect, the representatives of this sect say that their series of wills began with our Prophet (saas).

Although Rashahot ayn al-hayat (Drops of Life) also states that the murshid-murid ring reached the Khojagon-Naqshbandi shrines in five ways, the following series were the main ones: Muhammad (s.a.v.); Abu Bakr Siddiq; Solmoni Forsiy; Qasim bin Muhammad; Ja'fari Sadiq; Boyazid Bistomy;

Abdulhasan Haraqoniy; Abu Ali Formadi; Hoja Yusuf Hamaloni; Abdukholiq Gijduvoni. The sheikhs of this sect called this series "Silsilat uz zahab" ("Golden chain", "Golden chain"). Abduhaliq Gijduvani narrated the following thoughts of his teacher in this regard: Therefore, all believers and righteous people should follow this chosen path, have a conversation with this family, follow their path and stay with them. "

"O Abdul Khaliq! Know that the path of the Truth, that is, the leech is of two parts: the leech outward and the leech inward. The first is the appearance of the leech, which is to obey the divine commands and prohibitions in all circumstances, to observe religious standards as much as possible, and to avoid lustful desires. It is to protect its members from the lusts and desires of the Shari'ah. The second part is the leech's inner self, which is to strive to purify the heart and to eradicate the evil qualities of the soul. This interpretation of dhikr first reached the heart of Abu Bakr, from him to Salman Farsi, from him to Ja'fari Sadiq, from him to Sultan Bayazid (Bastami), from him to Sheikh Abul Hasan Harakani, from him to the great Sheikh Abu Ali Formadi Tusi and from there to us.

1. From the time of Abu Bakr Siddiq to the time of Bayazid Bistami-Siddiqiya;

2. Tayfuriya from the time of Boyazid Bistomi to the time of Khoja Abdukholik Gijduvani, derived from the name of Bistomi "Tayfur";

3. Khojagan from the time of Khoja Abdukholik Gijduvani to the time of Khoja Bahauddin Naqshband;

4. Naqshbandi from the time of Khoja Bahauddin Naqshband to the time of Khoja Nosiriddin Ubaydullah Ahror (1404-1490);

5. Naqshbandi or ahroriya after Khoja Nosiriddin Ubaydillo Ahror;

6. Naqshbandiyya or Dahbediyya after the time of Sayyid Ahmad ibn Jalaliddin Qasani (1464-1549).

Throughout its history in Mawaraunnahr, this sect was called Khojagon after Hoja Bahauddin Naqshband and Hoja Nosiriddin Ubaydullah Ahror. As the Khojagan-Naqshbandi sect spread to various countries in India and the Middle East from the 16th to the 17th centuries, various branches of it emerged in these lands. In particular, the branch of this sect was founded in India by Sheikh Ahmad Farooqi Sirhindi (1564-1624), the branch of Mujaddidiya was founded in India by Shamsiddin Habibullah Mazhar (1699-1781), the branch was founded in Mawlana Ziyouddin Khalid (1779-1827) in Iraq and Syria. begins to be called. However, these networks were mainly

called Naqshbandiyya, or the name of Naqshbandiyya was preserved in the name of these networks.

After Yusuf Hamadoni left for Khorasan, Abdukhaliq Gijduvani spent some time cultivating lust. As a result, they reach the level of guardian. He hides his guardianship and prophecies from others. Sources from the Khojagan-Naqshbandi sect recall the narration that Gijduvani also went to the Ka'bah to perform a prayer in order to show his level of governorship.

Abdukhaliq Gijduvani will lead the Khojagon series in the next stage of his life. According to sources, before the death of Hodja Yusuf Hamadoni, he was succeeded by Hodja Abdullah Baraki, then Hodja Hasan Andaqi, then Hodja Ahmad Yassavi, and when Hodja Ahmad left for Turkestan, he was to be replaced by Abdukhaliq Gijduvani. In accordance with Hamadoni's will, Khoja Ahmad Yassavi, after leading the sect in Bukhara for some time, left all his murids to Khoja Abdukhaliq Gijduvani when he left for Turkestan. After that, the murids are engaged in educating and mentoring. The author of *Rashahot ayn al-Hayat* writes: "For a long time, he (pbuh) insisted on guiding the people and guiding the Taliban and the faithful."

Sources also say that the teachings of the Khojagan spread in the land of Damascus, far away from Movarounnahr. In Damascus, for example, many people became disciples of Gijduvani, who set up khanagahs in the country to spread the teachings of their pir. Abdulmajid Hani (1847-1900), a Syrian follower of the Khojagan-Naqshbandi sect, writes in *Al-Khadayik al-Bardiya* that Gijduvani even lived in Damascus for a time, established a khanakah to spread his teachings in the country, and gathered many murids there. The book "Orifnoma" states that Abdukhaliq Gijduvani once went on a three-year pilgrimage, during which time, under his direction, his student Khoja Muhammad Arif Revhari led the sect. It is possible that during this journey, which can be assumed to have taken place in the last years of Gijduvani's life, he went to the land of Damascus, where he lived for some time and spread his sect.

Although Hodja Yusuf Hamadani trained many murids and the four of them mentioned above, Andaki, Baraki, Yassavi and Gijduvani, who led the series in succession, were his main disciples, Yassavi and Gijduvani, who took over the leadership of the series after the first two students, They developed this series and turned it into a Sufi sect, that is, their own independent sects - the Khojagon-Naqshbandi and the Yassaviya sects, which emerged as a result of the original Khojagon series. Sources of the Khojagan-Naqshbandi sect also state that Khoja Abdukhaliq Gijduvani was the founder of this sect.

In particular, the theorist of this sect Hoja Muhammad Porso (749 / 1348-822 / 1420) in his work "Fasl ul-khitab" said that "the activities of Ul Hazrat are the law for the sect and are approved by all sects" The author of Rashhat ayn al-hayat reminds Gijduvani that he is the founder of this sect by introducing him as "the chief ring of the Khojagon chain", "the founder of the Khojagon class and the leader of this great chain".

In his works, Abdukholiq Gijduvani created the following theoretical and practical foundations of the Khojagon-Naqshbandi sect on the example of personal Sufi practice: Strict adherence to the Shari'a and Sunnah. From the earliest days of Sufism, Sufis have emphasized the conformity of Sufism to Islamic law. emphasizing that the path of Sufism begins with the Shari'a.

Hodja Yusuf Hamadoni also said, "The right path is the path of the Messenger of God, Muhammad (pbuh)," pointing out that adherence to the Shari'a is the first condition of Sufism. On the one hand, this shows that the doubts about the legitimacy of mysticism are unfounded, and on the other hand, it warns us to stay away from false Sufis who act contrary to the Shari'a. As we have mentioned above, the Lord of the Worlds says in his book, The Etiquette of Etiquette: Never give up reading the Qur'an. Rely on the Qur'an in all your affairs, study the science of fiqh and hadith, always follow the Sunnah, and follow the path of the great scholars of the past. Stay away from the imitating Sufis, for they are thieves of the religion and mislead the Muslims.

Hoja Muhammad Porso also stressed that the teachings of Gijduvani are in accordance with the Shari'ah and Sunnah of Muhammad Mustafa (saas), the Ahl as-Sunnah and the public faith. From the earliest days of Sufism, there have been differing views on the types, number, and sequence of the stages of the journey of the pilgrim, the Sufi, to achieve his goal. As in the teachings of Sufism, the first status of repentance is the starting point of the path of Sufism. We also touched on this in the sections above. In the Khojaghan sect, when a person repents and steps on the path of Sufism, he reaches the status of will (muridlik), the second stage in which he finds a guide for himself and becomes a murid. After that, the path passes through the stages of status that do not come in a strictly defined sequence and whose end point is not clearly defined - zuhd and taqwa, patience and consent, love and devotion, tafwiz and submission, and gratitude and risk. Dhikr, in the process of passing through the leech stages of the pilgrimage, mentions the distinction of imaginary thoughts as the conditions of muridism.



He defined remembrance as the main way of remembering God for the members of the sect he founded. It is stated in the book "Az Guftori Khoja Abdulkhaliq Gijduvani" that the remembrance of the heart came from Abu Bakr Siddiq (r.a.) to Khoja Abdulkhaliq Gijduvani for centuries.

The first four of the eleven rules, called "rashkhalat" ("drops"), one of the most important foundations of the teachings of Khojagan-Naqshbandiyya, were narrated by Khoja Yusuf Hamadoni, while Khoja Abdulkhaliq Gijduvani added four more rashhas - yodkard, bozgasht, nigohdosht and yoddosht rashhas and increased their number to eight.

Khoja Abdulkhaliq Gijduvani opposed secularism and said that it is possible to be in the memory of God and to pass through the stages of leeching without retreating in solitude. He said, "Close the door of the sheikhdom, open the door of friendship, close the door of solitude, and open the door of conversation." He also said, "People should not be burdened. This cannot be done without an honest profession", he said. In his book "Odobit Tariqat" Gijduvani also calls on the members of the sect to live by their honest work and not to ask for alms from others.

Abdulkhaliq Gijduvani also developed rules of etiquette for members of his sect. In his book Ethics, he urges all his followers not to indulge in ambition and ambition, to be polite to others, and in the teachings to be in the service of mashayiks, to travel, to perform rituals, and not to sit in heavenly gatherings.

After Abdulkhaliq Gijduvani, this sect was developed by his disciples. Mavlon Shahobiddin, the grandson of Sayyid Amir Kulol, the sixth Pir of Bukhara, in his pamphlet *Manoqibi Sayyid Amir Kulol*, describes the Khojagan sect and describes Abdulkhaliq Gijduvani as follows: the recipient of the physical reward, the one who leads the people to the Truth, the document of the Truth to the people. "

After Abdulkhaliq Gijduvani, this succession was continued by famous sheikhs of his time such as Khoja Arif Revgari, Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani, Khoja Muhammad Bobo Samosi, Sayyid Amir Kulol, Khoja Muhammad Bahauddin Naqshband.

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